



ABŪ BAKR AL-WARRĀQ

ABŪ BAKR AL-WARRĀQ, MOḤAMMAD B. ‘OMAR AL-ḤAKĪM, Sufi shaikh, born in Termed, lived and worked in Balk, d. 280/893. The oldest sources (Solamī, *Ṭabaqāt*², p. 221.4ff.; Anṣārī, *Ṭabaqāt al-ṣūfiya*, ed. Qandahārī, Kabul, 1340 Š./1960, p. 262) mention as his teachers the following: Aḥmad b. Kezrōya of Balk (d. 240/854-55; see Qoṣayrī, *Resāla*, Cairo, 1359/1940, p. 24.8; Hojvīrī, *Kašf al-maḥjūb*, Tehran, 1336 Š./1957, p. 179); Moḥammad b. Sa’d b. Ebrāhīm al-Zāhed (unidentified) and Moḥammad b. ‘Omar K̄vosnām Balkī (unidentified; see Anṣārī, *Ṭabaqāt*, p. 262, n. 6). Hojvīrī (d. between 465/1072 and 469/1076-77) and later sources make Abū Bakr a disciple of Moḥammad b. ‘Alī Termedī (d. 285/898), but only in narrations of miraculous events (*Kašf*, pp. 178, 179, 289, 302).

Warrāq wrote works that are not extant on *rīāza* “subduing (the soul), *exercitium*,” *mo‘āmala* “demeanor (toward God or man),” *adab* “propriety (in relation to God or man),” and *zohd* “asceticism” (see Kalābādī, *Ta’arrof*, Cairo, 1933, p. 12.-7; Solamī, *Ṭabaqāt*², p. 221.6; Anṣārī, *Ṭabaqāt*, p. 262.4; Qoṣayrī, p. 24.19; *Kašf*, p. 179.4). The only one of his works to reach us, *Ketāb al-‘ālem wa’l-mota’allem* (ed. Kawṭarī, Cairo, 1949), is chiefly notable as an example of his erudition. He also composed verses (Anṣārī, *Ṭabaqāt*, pp. 262.7, 268.6). But his thought and Sufi personality must be reconstructed on the basis of a few reports, sayings, and comments on Koranic verses.

Warrāq was an outstanding educator and spiritual guide. His teaching method appears to have anticipated much of the discipline of later Sufi discipleship (see F. Meier, “Ḥurāsān und das Ende der klassischen Sufik,” *La Persia nel*



Medioevo, Rome, 1971, p. 562). His lost works expounded the teaching and training of Sufi novices (*Kašf*, p. 439.5ff.; cf. the above-mentioned subjects of *rīāza*, *adab*, and *mo‘āmala*), and his interests in this area coincided with those of Moḥammad Termedī (cf. *Kašf*, p. 439.8 and Termedī’s *Ketāb al-rīāza* and *Ketāb adab al-naḥs*, Cairo, 1947). Both apparently shared a common foundation for educational theory—a concept and analysis of man’s spiritual faculties oriented toward asceticism (Solamī, *Ṭabaqāt*², p. 226.13ff.; Qošayrī, p. 24.20; Solamī, *Ḥaḡā‘eq* [Qur’ān commentary], MS Fatih 262, fols. 144b, 276b, 290a, 293b, on Qur’ān 21:11, 75:2, 102:5, 114). From their parallelism may possibly derive the idea that Warrāq was a disciple of Termedī.

Warrāq seems to have impressed people with his learning, wisdom, and benevolence, to such an extent that his disciple, Abu’l-Qāsem Ešḡāq b. Moḥammad al-Ḥakīm al-Samarqandī, wished to accord him the rank of prophet (Anṣārī, *Ṭabaqāt*, p. 263.2). Warrāq wrote a letter *kā’* on one side of his cloak and a *mīm* on the other side to remind him of *eklāš* “uprightness before God” and *morūwa* “generosity” (ibid., p. 264). He esteemed comprehensive education in religion. Stressing the danger of one-sided training in *kalām*, *feqh*, or *zohd*, he viewed a synthesis of the three disciplines as the only sound approach (*Kašf*, p. 19.6; Solamī, *Ṭabaqāt*², p. 224.5ff.; Abū No‘aym Ešfahānī, *Ḥelyat al-awliā’* X, Cairo, 1938, p. 236.6ff.).

Warrāq’s benevolence apparently expressed a noble character, and it appeared in his attitude toward God as well as man. His disciple Abū Bakr Soḡdī said: “Abū Bakr Warrāq was a noble man; he acted with God out of reverence and not for [future] reward” (Anṣārī, *Ṭabaqāt*, p. 263). While in company he would not drive away a fly, lest it annoy someone else (ibid., p. 523.5f.). He regarded both aspects of his *mo‘āmala* as confirmed by the Qur’ān. He inferred the absurdity of reckoning one’s works before God from Qur’ān 9:112 (“God bought from the believers their souls and their property”). The obligation to do good to man was derived from Qur’ān 3:92 (“You will not attain [God’s] favor until you spend out of that which is dear to you;” *Ḥaḡā‘eq*, fols. 74b, 23b).



BIBLIOGRAPHY

See also Sezgin, *GAS I*, p. 646.